THE TREE OF GOOD AND EVILL:

OR

A Profitable and Familiar Exposition of the Commandements, directing vs in the whole course of our life, according to the Rule of Gods Word, whereby we must *bee iudged at the last day.*

By THOMSS GRANGER Preacher of Gods Word.

DEVT. 30. 19.

I call heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing: therefore chuse life, that both thou and thy seed may liue.

LONDON,
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BIBLIOTHECA BODLEIANA

TO THE RIGHT WORSHIPFVLL SIR *IOHN LEVENTHORP*, KNIGHT, and to the most wise and vertuous Lady IOANE his wife, Grace and Peace from God the Father, and *our Lord Iesus Christ*, bee multiplied.

* * *

MANY causes there were *(Right Worshipfull)* that moued mee to penne this Exposition on the Commandements, but especially these following.

The first cause was, the hindering at least of Satans busie working, euen in our reformed Church, who as in the times of darknesse hee murthered multitudes of soules through Idolatrous Deuotions, and the false imagination of

meritorious workes: euen so doth hee now in the cleere light of the Gospell, slay a great number through a liueleſſe faith, and outward empty profeſſion: Yet in both times hath there been a certaine number, whoſe workes were faithfull, and whoſe faith is fruitfull: Therefore to the end that they who through ſelfe-loue, and ignorance of Gods lawes ſeeme to bee ſomewhat, may ſee what ſinnes they daily commit, and what vertues they continually omit, that they (I ſay) who ſeeme to themſelues beautifull and rich enough, may ſee themſelues to bee but wretched, miſerable, poore, blind, and naked, *Reu.* 3. 17. For their benefite and good, I firſt attempted this ſhort Treatiſe.

A ſecond reaſon was, becauſe I ſaw very many, yet ſo ignorant, as that they thinke they can keepe the whole Law, groſſely, and Phariſaically, examining themſelues by the outward letter of the tenne Words, or Commandements, euen which notwithſtanding they make ſmall conſcience continnally to breake,

becauſe

becauſe God is mercifull: ſo that with them, as with carnall Goſpellers, the commandements are quite growne out of requeſt.

A third reaſon like to this was, becauſe that many euen on their deathbeds, doe comfort themſelues onely in their owne righteouſneſſe, which ſtandeth in this, that they haue alwaies paid euery man his owne; That they neuer hurt their neighbour by word or deed; That they haue euer carryed a good meaning whatſoeuer they ſaid, or did; That they haue giuen almes to the poore, whereupon ſome, being exhorted by their Miniſter to repent, and to call vpon God for mercy in Ieſus Chriſt, haue anſwered, that they knew no ſinne they had. Others againe, being more then wontedly ſick, haue maruelled that God ſhould ſo vndeſeruedly puniſh them.

A fourth reaſon was, becauſe that many not willing to buy a larger Expoſition, partly for the coſt, partly for the length thereof (as they thinke, who are

cumbred with *Martha* about many things) might bee induced, and allured to buy, and reade this short Exposition, both for the little price, for the plainenesse, and for the many proofes, and breuitie thereof.

A fifth reason was, that children and yong folkes, hauing learned by heart the Principles of Christian Religion, might be instructed further in the Law, which is the end of vertuous and godly life, both that they may vnderstand Sermons the better, when they heare that whereof they haue already a fundamentall knowledge (which must needes stirre vp in them, a desire to heare and know further therein, whereof commeth dilligent attention) and also, that knowing when they do well, and when they do ill, not onely in deed, but in word and thought, they may bee brought to make conscience of euery sinne, which the ignorant cannot do; that their mindes and consciences being possessed with the lawes of God in euery particular, in their yong age, the head of sinne may be suppressed,

preſſed, and kept vnder; that they may truely repent of their ſinnes, which they that know not ſinne, cannot do; and that they may know to what commandement euery vertue and ſinne is referred.

And laſtly, the reaſons why I was bold tooffer ſo ſmall a preſent to your Worſhip, of whom I haue receiued ſo many kindneſſes, and am indeed for ſundry reſpects for euer obliged vnto you, are, Firſt becauſe I haue alwaies knowne you to be a ſincere louer of learning, ſimply for it ſelfe without by-reſpects, which plainely appeareth in this; that you haue not onely beene alwaies a ſpeciall fauorer and Patron of the learned, but alſo ſeparating your ſelfe from the world, as much as your place and calling will permit, haue euer deuoted your ſelfe to all good learning. Moreouer the inward and ſincere loue and affection in the Lord, that I haue alwaies heeretofore, at this preſent, and euer ſhall beare vnto you, and your good Lady, for theſe excellent and moſt amiable vertues, wiſedome, truth, vprightneſſe, kindneſſe,

compassion tender-heartednesse, haue enforced mee to shew forth my hid and smothered loue, wherein I am able, and wherein it could finde passage: Therefore I desire your Worships both in one, whom coniugall and Christian loue, and vnanimity, haue made one, to accept this little gift, which I am bold to cast into the treasury of Gods Church, vnder your Worships protection.

The Lord continue still his fauourable kindnesse, goodnesse, and mercy towards you, in powring downe still his manifold blessings vpon your ancient and honoured Family, from generation to generation for euer:

Butterwike in *Holland* neere *Boston* in *Lincoln*. 1616.

Your Worships

In all duties to command.

Thomas Granger.

To

To the Reader.

Courteous Reader, the Lord forbad our first Parents to eate of the Tree of Knowledge of good and euill with denunciation of an euerlasting curse vpon their disobedience. Againe, the same Lord commandeth vs to eate of the Tree of good, and euill, as a preparatiue to an euerlasting and perfect remedy: For as the eating thereof was the beginning of all euill, so the eating thereof is the beginning of all good. For as the desire of the knowledge of good and euill brought ignorance, and death, euen so the knowledge of good and euill maketh wise vnto life. But heerein wee shew out of what root wee are growne, and out of what rocke wee are hewne, namely, to be alwaies against the Lord. For as our first parents being forbidden to eate of that one Tree, did first of all eate of that Tree; so wee being commanded

to

to eate of this one Tree of the Garden with promise of blessing, had rather eate of any other Tree of the Forrest, though the fruits thereof be present death: which observation of our froward hearts caused the Heathen Poet to say,

Nitimur in vetitum semper, cupimusque negata.

Englished thus:

To things forbidden wee chiefly doe aspire.
And things denyed wee most of all desire.

Now seeing that the onely good and wise God hath turned this curse into a blessing that both the knowledge of our sinne and misery, and also of perfect holinesse and righteousnesse should come by the Law, that so working guilt of sinne, feare of iudgement, and vtter despaire of life in the conscience, wee might bee inforced to flie to Christ for succour and reliefe in this distressed estate, and that being in Christ, the sting of death which is sin, and the strength of sinne which is the rigour of the Law it abolished, and is become the rule of Christi-

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an life, and a Tree of life to them that eate thereof: seeing I say, it is thus, let vs desire to eate of this Tree, for the fruites thereof are not grieuous; yea, they are pleasant, delightfull, and more sweet then hony and the hony combe, to the sanctified taste, reuiuing, and quickning the soule to eternall life.

For these causes did the Lord so strictly charge the Israelites to exercise themselues in his Lawes continually: And that they might haue them in perfect remembrance aboue all things, hee commandeth them to rehearse them continually to their children, to write them vpon the posts of their houses, and vpon their gates, Deut. 11. 18. 19. *and to weare fringes couered with a riband of blew silke on the borders of their garments for the same end,* Numb. 18. 39. *that in all things, in all places, and at all times, they might, as an holy and peculiar people do the will of God, and not their owne lusts as the Gentiles do,* Deut. 26. 17. 18. 19.

Now although these, and such like ceremonies be abolished, yet the Law is euerlasting, and giueth no more liberty of sinning to vs, then vnto them; yea hauing receiued

greater

greater measure of the Spirit of Adoption, wee should more ioyfully and cheerefully performe all obedience, then they that had but the spirit of bondage, viz. who like children were held in awe with temporall threatnings, and sharper outward punishments: Let vs therefore which haue receiued the promises (which they saw a farre of) freely without constraint, ingenuously and willingly as adopted sons reade, heare, talke, and meditate in the Law continually, and in steed of Iewish fringes, ribands, and Phylacteries, fitter for children then men of perfect age, let vs carry the Law ingraued in the fleshy tables of our hearts.

And because the Law maketh but shallow impression in our stony hearts, and is therefore quickly defaced, and worne out with the rust of corruption, wee haue need of daily meanes to cleanse, purge, and correct those furring vessels, and so much the more because wee haue also corrupters and tempters without vs and about vs, the world and the deuill that old deceitfull cauiller withdrawing and mis-leading vs in euery action and thought of the mind, from the

will

will of God to their owne lusts.

Now for thy more distinct knowledge, and more spirituall and true understanding of the Law, for thy better direction in all matters, and for thy furtherance in godlinesse and vertue in these latter euill daies, wherein that wicked one, 1.Ioh.2.14. *so wonderfully hardneth the hearts of most men,* 2.Tim.3.1. *I haue drawne an Exposition of the Commandements, in such a forme and order, with such brevity and fulnesse, and with so many & manifest proofes, as that any man, learned or vnlearned, may reape great benefite thereby.*

And seeing that it is easie for the price, waighty for the matter, and light for the carriage, either in pocket, or in thy bosome, or in thy handes: thinke it I pray thee no more trouble to thee then Fringes and Phylacteries Mat.23.5. *were to the Iewes, then Crosses and Crucifixes to the Papists, who think hereby to scarre away deuils, whereas indeed the deuils know where to take vp their Inues and Lodgings by these whorish tokens & markes. Contrarily, here thou hast God speaking plainely to thee, and louingly*

instructing

instructing thee, and informing thee as a father doth his sonne. Thou hast heere a powerfull weapon, euen the voyce of God, to scarre away deuils, and to reproue the wicked in all their vniust dealings: Whatsoeuer men say, iudge, or do, and howsoeuer the world swaggeth and reeleth, as the spirit of the aire that worketh in the children of disobedience hales it from iniquity to iniquity: Heere thou hast a firme Foundation and vnmoueable Rocke; cleaue to this Rocke confidently, and build thereupon without wauering, so shalt thou abide for euer, 1. Ioh. 2.17. *when others with their wisedomes shall come to naught,* 1. Cor. 2.6. *and with their vnfruitfull workes of darkenesse shall perish euerlastingly: For they that haue done good, as the Law of God informeth them, shall go into life euerlasting, and they that haue done euill shall go into euerlasting fire.*

Thine in the Lord,

T. G.

To

To the Christian Reader Grace and Peace.

GOOD *Reader, thou hast heere a small Treatise, penned by a learned Diuine, wherein is plainely laid downe the sense and meaning of euery Commandement, both in the Negatiue and Affirmatiue part, as well of Graces commanded, as of sinnes forbidden, confirmed with many pregnant proofes of Scripture, wherein much is expressed in few words: Which Treatise I haue perused, and doe esteeme it very profitable, especially for the vnlearned which desire knowledge, and the rather because I know none that hath opened the Commandements so fully in this manner. I commend it to thy diligent reading,*

ding, continuall remembrance, and carefull practise, and thee to the Grace of God, and to his favour in Christ,

Thine in the Lord,

Neuill Drant.

A Profitable and Familiar *Exposition of the Commandements.*

The First Commandement.

Thou shalt haue none other Gods but mee.

The occasion of this Commandement is our lusting after false Gods.

The principall vertues herein commanded are fiue.

First, The knowledge of God, Iohn 17. 2.

Secondly, The loue of God aboue all, Deut. 6. 5.

Fiue signes of the true loue of God.

1. A pure heart, a good conscience, faith vnfeigned, 1. Tim. 1. 5.

2 Our loue to his Word, Ioh. 14. 5. of this there are two signes also: first, To loue them that loue it, Psal. 119.63. secondly, To draw others to loue it, Deut. 6.5. 6.7.

3 Loue of our brethren. 1. Iohn 4. 19. 20.

4 Reioycing to thinke and talke of Christ more then any worldly thing, Gal. 6. 14. 15.

5 Our loue to all things that pertaine to his seruice, Psal. 84. 1. 2. 3.

Thirdly, trust and affiance in God, Ier. 17. 7.

Fiue signes of true confidence in God.

1 To seeke for the fauour and countenance of God aboue all worldly things, Psal. 4. 6. 7. Math. 6. 33.

2 Delight in the Lord. Ps. 37. 4.

3 Hope in the Lord, Ps. 37. 35.

4 Cleauing alwaies to the Lord, Iosh. 23. 8. Act. 11. 23.

5 Comfort in the Lord in troubles, 1. Sam. 30. 6.

Fourthly, Feare of God, Ps. 128. 1. Deut. 28. 59. 1. Sam. 12. 24.

Two signes of the feare of God.

1 To eschew euill, Gen. 39. 9. Iob. 1. 1.

2 To do good, Gen. 22. 12. Ps. 112. 1.

This feare is bred and preserued in vs by foure meanes.

1 By meditation of Gods mercy in Iesus Christ. Ps. 130. 4.

2 By meditation of his power and iustice, Iob 31.23.

3 By hearing the Word Preached.

4 By Prayer.

Fifthly, Humility, Gen. 32.10. Gen. 28. 27. Psal. 131. Mica. 6.8.

4 Signes of Humility.

1 Acknowledgement of our owne want of goodnesse, Gen. 32.10. Gen. 19.19.

2 To bee sorrowfull because we cannot better please God. Rom. 7.14.26.

3 Contentment, Gen. 28.20.21. 1. Cor. 7.20.

4 Not to despise our brethren, 1. Pet. 2.17.

Sirthly, Worship of God in Spirit and truth, Ioh. 4 22.23.

Vices or sinnes forbidden.

I. Ignorance of God and his will; both naturall ignorance, 1. Cor. 2. 14. and wilfull ignorance, Hos. 4.6. Esay 1.3. Iob 21.14.15.

II. Denying of God, which is called Atheisme; and it is either open, Ephes. 2.12. 2. Pet. 3.4.5.6. or secret in the heart, Ps. 14.1. God is denyed, when his providence, presence, iustice, mercy, are denyed. &c.

Fiue signes of secret Atheisme.

1 Not to seeke to know God, Ps. 10.4.

2 To deny his prouidence and iustice, Psal. 10. 12.

3 To liue securely, and without feare in sinne, 2. Tim. 3. 1. 2. 3. 4. 5.

4 To seeke greedily for the wealth and pompe of the world, Phil. 19.

5 To reuolt from God, because wee haue not our owne present desires, Mal. 3. 14.

III. Witch-craft, Deut. 18. 10. Ex. 22. 18.

IIII. Seeking to Wizards or Wise-men. Leu. 19. 31.

V. Withdrawing of the heart from God, Esay 29. 13. Ier. 12. 2.

VI. Distrust in God, Heb. 10. 38.

Foure signes of Distrust.

1 Impatience in crosses, Ier. 20. 14. 15.

2 Tempting of God, that is, not to beleeue without signes of his truth and power, Exod. 17. 2.

3 Desperation, Gen. 4. 13. 1. Thess. 4. 13.

4 Doubtfulnesse or wauering in the truth of Gods promises or threatnings, Ps. 116. 11.

VII. Confidence in Creatures; as in strength, Esay 31. 1. Ier. 17. 5. In riches, Mat. 6. 24. Ecclesiasticus 5. 1. In strong holds, Ier. 49. 16. In oppression and robberie, Ps. 62. 10. In pleasures, Phil. 3. 19. In Physitions and Surgeons, 2. King. 16. 12.

VIII. Loue of the creature, Math. 10. 37. Ioh. 12. 43. Ioh. 5. 44. 2. Tim. 4. 10. Iam. 4. 4.

IX.

IX. Hatred of God, Rom. 1. 30. Rom. 8. 7.

X. Want of feare of God, Psal. 36. 1.

XI. Feare of man, Mat. 10. 28. Ier. 10. 2. Deut. 1. 17.

XII. Hardneſſe of heart, Rom. 2. 5.

XIII. Pride, which diſpoſeth all things to a mans owne credite and vaine-glorie, 1. Cor. 4. 7.

The ſecond Commandement.

Thou ſhalt not make to thy ſelfe any grauen Image, nor the likeneſſe of any thing, that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou ſhalt not bow downe to them, nor worſhip them; For I the Lord thy God am a iealous God, and viſite the ſinnes of the fathers vpon the children, vnto the third and fourth Generation of them that hate mee, and ſhew mercy vnto thouſands in them that loue mee and keepe my Commandements.

The occaſion of the ſecond Commandement is our aptneſſe to carnall worſhip,

whereby we falsely imagine that wee can devise a right manner of worship to God.

The worship of God is either inward in minde, or outward in body, Ioh. 4. 23. chap. 9.38.

The forme of Gods worship herein commanded hath foure principall branches.

1 The publicke Reading and Preaching of the Word, Math. 28.19.

2 The publicke Hearing of the Word, Ioh. 5.25.

3 Prayer and thankes-giuing, Act. 2.42.

4 Administration and receiuing of the Sacrament, Math. 26.26. Luk. 22.19.

Prayer hath two helpes, Almes Dan. 4.24. Actes 10.2. and Fasting, Ioel 1.14.

The whole Worship of God hath two helpes also; Vowes, and reading of godly bookes, Actes 17. 11. Gen. 28. 22. Psal. 116.18.

Vices, or sinnes forbidden.

I. To make Images of God the Father, Son, or Holy Ghost; either painted, which are called Pictures, or ingrauen and molten, which are called Idoles.

II. Worshipping of the Image it selfe, Bel and Dragon.

III. Worshipping of God by Images, Exod. 32.4.

IIII. Worshipping of imaginary Gods, Act.28.11.

V. Worshipping of creatures, in, by, or without an Image.

VI. Images of Christ, Crosses and Crucifixes, &c. which ought to be abolished as the Brazen serpent was.

VII. All occasions to Idolatry, which are principally foure.

1 To be present at Masse, and Popish service, 1.Cor.10.21. 1.Cor.6.20.

2 To fauour or to giue approbation to Idolatry.

3 To keepe any reliques or monuments of Idolatry, Ex.23.13.Gen.31.32.

4 To haue fellowship with Idolaters, which is foure waies.

1 By marriage with Idolaters, Ezr.9.14. 2.King.8.18.

2 To ioyne in league with them, 2.Chro. 19.2.

3 To sell them wares to Idolatrous vses.

4 To giue or sell Popish bookes to the ignorant or wauering minded.

VIII. Will-worship, Col.2.23.

IX. Worshipping of deuils, which is principally by Witch-craft, and consulting with witches.

Witchcraft hath fiue parts.

1 South-saying, Deut.18.10. Eze.21.21.

2 Necromancy, or coniuring, Deut. 18. 11, 2. Sam. 28. 7.

3 Sorcerie, Reu. 21. 8.

4 Iugling, Exod. 7. 11.

5 Charming, or inchantment, Deut. 18. 11. Exod. 7. 11.

X. Neglect of Preaching, Esay 56. 10. 11, 1. Cor. 9. 16.

XI. Preaching of false doctrine, or true doctrine to a false end, 2. Ioh. 10. 1. Cor. 11. 19

XII. Unprofitable Preaching, which is by seeking vaine-glorie and flattering. 1. Cor. 1. 18. 1. Cor. 2. 1. Lam. 2. 14.

XIII. Contempt, or refusing to heare the Word, Ier. 11. 10. Ier. 11. 8. 1. Ioh. 4. 6.

XIIII. Unprofitable hearing, which commeth,

1 For lacke of preparation, Eccles. 4. 17.

2 Through vnbeleefe, Heb. 4. 2.

3 Through coldnesse of affection, and an earthly heart, which may be called dead-heartednesse, Reu. 3. 15. 16. & ver. 1.

4 Through forgetfulnesse, Iam. 1. 22, &c.

XV. Not to pray at all, or seldome, 1. Thess. 5. 17.

XVI. Unthankefulnesse, Esay 1. 2. 3. Psal. 78. 43.

XVII. Unworthy receiuing of the Sacrament, 1. Cor. 11. 29.

XVIII. Reading of prophane and wanton

wanton bookes.

XIX. Wicked woiues. Actes 27.12.

XX. Hipocrisie, Math.15. Math.23.23. Math.23.4.5. Esay 58.5.6.

The third Commandement.

Thou shalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltlesse that taketh his name in vaine.

The occasion of this commandement, is our aptnesse & readinesse to despise God.

Vices, or sinnes forbidden.

I. To giue occasion to the wicked to slander the Gospell, Rom.2.24. 1.Sam.2.17.

II. Vaine & curious talking of the Scripture, Tit.3.9. Col.2.8.

III. To mingle Scripture and ribaldry togither, as Minstrels do at feasts, &c. Col.3.16.17.

IIII. Blasphemy, whereof there are fiue sorts.

1 To thinke or speake of the Scripture in mocking, iesting, or scoffing manner, 1. Pet.3.4.5. Esay 5.19.

2 To

2 To make ieaſts out of the Scripture, Eſay 66.2.

3 Groſſe reproach againſt God, 2. King. 19.10. Mat. 27.29. & ver. 40. &c.

4 Alleaging of Scripture to maintaine ſin errour and hereſie, Math. 4.6.

5 Excuſing of ſin by the infirmities of holy men in the Scriptures.

V. To vſe the name of God careleſly in common talke, Phil. 2.10.

VI. Lightly to paſſe ouer Gods iudgements in our ſelues and others, Luke 13.1.2.

VII. To abuſe the name of God to charming and witchcraft, Acts 19.13.

VIII. Popiſh hallowing of Candles, Aſhes, Oile, and Palmes, Salt and Water.

IX. To praiſe and thanke God for euill things: 1, Sam. 23.21.

X. Curſing and banning, either of our ſelues, ſimply, or conditionally.

XI. To abuſe the properties of God, as

1 His power, by raſh, and faithleſſe ſpeaking of it, 2. King. 7.2.

2 His wiſedome and prouidence, vnder the names of chance and fortune.

3 His mercy and patience to imbolden vs in ſin, and impenitency, Rom. 2.4. Ezech. 12. 27. Amos 6.3.

XII. Fearefull ſwearing by the names and properties of God.

XIII.

XIII. Vaine and idle swearing among ignorant people, Math. 5. 33. 34. Iam. 5. 12.

XIIII. Superstitious swearing, Iosh. 23. 7. Zeph. 1. 5. Ier. 5. 7.

XV. Blasphemous, and outragious swearing, as among Dicers and Carders.

XVI. Swearing wickedly to doe euill, 1. King. 19. 2. Actes 23. 12. 1. Sam. 25. 22.

XVII. Periury, Leuit. 19. 12. Mal. 3. 5.

XVIII. Vaine and wicked Lots casting. Prou. 16. 33. Actes 1. 26.

XIX. Mocking, iesting, and speaking vnreuerently of the workes of God.

XX. Superstition.

Vertues commanded.

First, Reproofe, correction, and punishment of the former sinnes and sinners, according to our power, place, and calling, 1. Sam. 2, 23, &c. Tit. 1. 3. Leuit. 19. 17. Math. 18. 16.

Secondly, a lawfull and religious oath, Deut. 6. 13. Exod. 22. 11. Heb. 6. 16.

Thirdly, priuate instruction of Families, Deut. 6. 6. Iosh. 24. 15.

Fourthly, to take, & seek occasion in time, & place conuenient, to commend Gods Greatnesse, Excellency, Wisedome, Power, Goodnesse, Iustice, Mercy, manifested in his Word and Workes.

Fifthly, to vse the names of God onely in waighty

weighty affaires, and with all reuerence, Deut.28.58.

Sixthly, Zeale of Gods glory aboue all things in the world, Numb.25.8. Psal.69.22. Actes 7.51.52, Actes 13.10. Reu.3.19. Tit.2.14. Gal.4.18.

Fiue signes of true Zeale.

1 It beginnes at our selues.

2 It is suspitious of our owne secret euils.

3 It is constant, not hote by fits.

4 It causeth vs to reioyce in the prosperity of the Church, though our selues bee in affliction.

5 It is earnest in matters of godlinesse, but cold in worldly things.

Seuenthly, Sanctification of Gods gifts and ordinances; they are sanctified by two meanes.

1 By the Word, that teacheth the holy and right vse of them, Psal. 119.24.

2 By prayer, whereby wee obtaine the assistance of Gods grace to vse them rightly: and whereby we magnifie and bleſſe God for giuing them to vs, and giuing vs grace to glorifie him in them.

The

The fourth Commandement.

Remember that thou keepe holy the Saboth day: Sixe daies thou shalt labour, and do all that thou hast to do; But the seuenth day is the Sabaoth of the Lord thy God; In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-seruant, and thy maid-seruant, thy cattell, and the stranger that is within thy gates: For in sixe daies the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day; Wherefore the Lord blessed the seuenth day and hallowed it.

THe occasion of this Commandement, is our readinesse to fall away from God, vnlesse daily meanes bee vsed.

Vertues commanded.

First, Preparation of ỹ body ỹ day before, by moderate labour, and diet, and early ri-

sing

sing on the Sabboths morning, Exod. 32.6. Ex.19.14.15.

Secondly, preparation of mind, by freeing it from worldly thoughts and cares.

Thirdly, preparation of the heart, by purging out corrupt lusts and euill affections, Esay 1.13.

Fourthly, the rest of man, and beast, the whole day from all labour not necessary, nor holy, Exod. 34.21.

Fifthly, Sanctification of the Sabboth, that is, the separating of it to Gods worship onely, as the second commandement requireth, Esay 58.13.

Sixthly, visiting of the sicke.

Seuenthly, relieuing of the poore, 1.Cor. 16.1.2. Neh.8.12.

Eighthly, instruction of our Families, Deut. 11.19.

Ninthly, reconciliation of them that are at variance, and admonition of them that offend.

Vices forbidden.

First, to do any worke at any time, without present and euident necessitie, Ex.34.21. Math.12.11. Numb.15.25.

Secondly, needlesse iournies, Ex.16.29.

Thirdly, Bargaining, Faires, and Markets, Neh. 13.15, &c.

Fourthly,

Fourthly, all vaine iesting, sporting, gaming, dancing, banquetting, Esay 58.13.

Fifthly, outward worship without inward affection, Esay 1.14.15. 2Tim. 3.5. Amos 5.21, &c.

Sixthly, giuing liberty to seruants and children, to spend the Sabeath in idlenesse and gaming.

Seuenthly, neglect of bringing our whole Family to the Church, as necessity shall permit.

The fifth Commandement.

Honour thy Father and Mother, that thy daies may bee long in the land which the Lord thy God giueth thee.

THe occasion of the fifth commandement is our proud and enuious nature that cannot abide to be vnder gouernement, or giue men their due.

By Father and Mother, is meant our naturall Parents, Kings, Magistrates, and all Gouernours spirituall, and temporall, ministers of Gods Word, by what name or title soeuer

ſoeuer they bee called. Guardians that haue the Ward-ſhip of children, Maiſters of Liberall Arts, and Mechanicall Traades: All aged perſons, and all that excell in any gift or calling.

Two ſorts of vertues, or duties are heere inioyned.

1 Generall duties of ſuperiours, and inferiours, one towards another.

2 Speciall duties of particular calling.

The duties of the Superiour to the Inferiour.

Firſt, to loue, and ſeeke for the welfare of their inferiours, hauing the place, and title of parents, 2 King. 25.13. Rom. 13 4. Eſay 49. 23.

Secondly, to giue example of godly and Chriſtian life, Tit.1.2.3.

Thirdly, to ſhew forth grauity and dignity by their countenance, geſtures, words, and deeds, Iob.29.8.

Fourthly, to yeeld to their inferiours in good matters, as to their brethren, Deut. 17. 20.Iob.31 12. 2.King.5 13.14.

Fifthly, not to ſhew their owne authority, but Gods in them, for that is to rob God of his honour, which is the ſin of the Deuill, and Anti-chriſt, Ex.16.7.8. Numb.16.11.29.

Duties

Duties of Inferiours to their Superiours.

Firſt, to riſe vp and ſtand before them, when they ſit or paſſe by vs, Leuit. 19.32.

Secondly, to riſe vp and meet them, when they come towards vs, Gen. 18.2. 1.King. 2.19.

Thirdly, to bow the knee in token of reuerence, Gen. 18.2. 1.King. 1.23.30.

Fourthly, to vncouer the head before the antient, 1.Cor. 11.7.

Fifthly, to giue them the better place in all meetings, Rom. 12.10. Eph. 5.21. 1.King. 2.19. Gen 43.33. Luke 14.7.8.9. 1.Pet. 5.5.

Sixthly, to giue the Elder the firſt place of ſpeaking, Iob 32.6.7.ver.16.17.

Seuenthly, to giue them their right and titles, according to their place, 1.Pet. 3.6. 1.Sam. 1.14. 1.King. 1.24.

Eighthly, to obey their lawfull Commandements, Rom. 13.1. Actes 5.29.

Ninthly, to honour, and obey them according to their Calling and Office, for conſcience ſake, not for ciuility and manners ſake, Rom. 13.5.

Vices of Superiours forbidden.

Firſt, to neglect the good they ought to do to their inferiours, or to enrich themſelues in

harming and hindering them, 1. King. 21. Mica 2.1.2.3.

Secondly, To glorifie themselues by abasing their inferiours, and disgracing their vertues.

Thirdly, to giue euill example, Pro.31.4.

Fourthly, light, vnsober, and foolish behauiour, Pro.31.4.5. 1.King.16.9.10. Dan.5.23. 1.Pet.3.3. 2.Sam.18.9.

Fifthly, to attribute the honour and reuerence giuen to them, to themselues; not to Gods Image in them, and so God himselfe, Actes 12.23.

Sixthly, not to correct and punish sin, and sinners, but the innocent, 2.King.22.16.

Vices of Inferiours forbidden.

First, to hate their Superiours for their Callings sake, as carnall Gospellers doe Ministers, because in spirit they hate God, Amos 5. 10.

Secondly, to ascribe or giue more honour to them then is due, Actes 12. 21.22.

Thirdly, to aggrauate, and discouer their infirmities. Gen.9.22.

Fourthly, to flatter them in their sins, as all parasites and flatterers do, 1.Kin.12.14.15. Ier.6.13.14.Ier.14.13. 1.King.12.6.

Fifthly, not to admonish them in loue and reuerence, if neede require: Ioab offen-

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ded herein, 2. Sam. 19. 5. 6. 7.

Sixthly, to contemne their lawfull and iust commandements.

2 Speciall duties of particular Callings.

Duties of Parents to their Children.

First, the mother must preserue the life of the child with all care till it be borne and come to yeares of strength.

Secondly, she ought to nurce her child, as all godly Matrones haue done, 1. Tim. 5. 10. Gen. 21. 7. 1. Sam. 1. 29.

Thirdly, Fathers must prouide for the maintenance of wife and children: 1. Tim. 5. 8. Gen. 30. 30.

Fourthly, both parents iointly must bring vp their children in instruction, and information in the Lord: Deut. 4. 9. Deut. 6. 6. Eph. 6. 4. Pro. 31. 1. Tim. 1. 5. 1. Tim. 3. 15.

Fifthly, Parents must correct and chasten their children with wisedome and moderation, and that betimes, Pro. 13. 24. Prou. 19. 18. Pro. 23. 13. 14. Pro. 22. 15 Pro. 3. 12. Heb. 12. 5.

Sixthly, Parents must traine vp their children in some Profession, or particular Calling, that they may bee profitable members in the Church and Common-wealth: Prou. 22. 6.

Seuenthly, Parents must haue a godly

care for the marriage of their children, that it may bee helpefull for their generall Calling, Gen. 24.1. 2. Gen.27. 46. Gen.26.35. Ruth.3.1.2.3.

Eighthly, they muſt conſecrate their children wholly to the Lord that they may bee his, and do him ſervice.

Duties of children to their parents.

Firſt, cheereſull reuerence, that is, to loue and feare them, Leu.19.3.

Secondly, to obey their lawfull commandements, readily and willingly, Epheſ.6.1. Gen.22.Ier.35.14.Luke 2.51.

Thirdly, to help their parents infirmities, and to prouide for them when they are old, 1.Tim.5.4.Gen.45.9. 2.Tim.3.3.

Fourthly, to beare with, and to couer their parents infirmities, 1.Sam.19.3.4.Gen.9.23.

Fifthly, to defend their parents from their aduerſaries, to their power, &c.

Vices of parents forbidden.

Firſt, not to prouide for the welfare of their children, 1.Tim. 5.8.

Secondly, to carke and care for their bodies, but to ſuffer their ſoules to rot in ſinne. Such bring not vp children for God, but reare vp beaſts for the Deuill. Pro.23.13.14.

Thirdly, to bring vp their children in lewe-

nes,

neſſe, pride, idleneſſe, and wantonneſſe, 1.Sam.1.2. 1.King.1.6.

Fourthly, to prouoke them to anger through vnreaſonable chaſticemẽts in words, and ſtripes, Epheſ.6.4.

Fifthly, to make ſport and paſtime at their childrens folly, either of their words or deeds.

Sixthly, to allure them to obedience with flatttering words, promiſes, and gifts, rather then from the knowledge of their duties, and conſcience of ſinne begotten in them, by Catechiſing and inſtruction.

Seuenthly, to giue euill example to their children, or to ſpeake any thing that may corrupt their minds.

Eighthly, to with-hold their children from marrying longer then is conuenient, for riches ſake, thereby cauſing them to fall into diuerſe luſts.

Ninthly, to diſpoſe of their children in marriage for goods ſake, with an idolatrous or prophane perſon, or without their childrens lous liking, and conſent.

Tenthly, to marry them in their childhood for goods ſake, or ſome other ſiniſter reſpect.

Vices of children forbidden.

Firſt, vnreuerent and contemptible behauiour towards their parents, Gen.9.22. Pro. 30.17.

Secondly, to reuile them, to curse, or to speake bitterly to them, Exod. 21.17.

Thirdly, to smite father or mother, and to turne againe on them, Exod. 21.15.

Fourthly, disobedience to their lawfull Commandements, and stubborne refusall of their good admonitions, Deut. 20.20.21.

Fifthly, vnreuerent and sullen answeres, Gen. 34.30.31.

Sixthly, vnthankefulnesse, and want of louing affection to parents, 1. Tim. 5.4. Prou. 23.22.

Seuenthly, secretly to wish their death, to enioy their goods, lands, houses, possessions, or for liberty, Gen. 27.41.

Eightly, to marry without parents knowledge and consent, Gen. 27.46.

Duties of Maisters and Seruants.

First, Maisters must instruct their seruants in the knowledge of God, Tit. 2.10. Gen. 18.19. Gen. 14.14. Act. 10.7. Act. 16.15.

Secondly, Maisters must giue to their houholds good example of faith, godlinesse, purity, sobriety, and to guide them in loue, meekenesse, wisedome, and iudgement.

Thirdly, Maisters must giue to their seruants the recompence of their labours, Col. 4.1.

Fourthly, Maisters must bee bountifull towards

towards faithfull and good seruants, Gen. 15.2.3.

Fifthly, Maisters must giue a liberall reward to them that haue serued them long, at their departure, Deut.15.13.14.

Sixthly, Maisters must correct the vices of their seruants, especially their sinnes against God, and according to piety, and not their owne lusts, Pro.29.19.ver.21. 1.King.16.11. 1.King.11.21.

Seuenthly, they must lay aside all anger and wrath.

Eightly, they must harbour no slanderers, lyars, nor tale-bearers to poison their Families, Psal. 101.10.

Ninthly, they must passe by, and couer many faults in good seruants, Eccles.7.23.

Tenthly, Lesser faults must bee punished with admonitions, Pro.17.10.

Eleuenthly, greater sinnes must be chastised and corrected, Pro.29.19.

Duties of Seruants.

First, Humble and Christian subiection to their Maisters, in word and gesture: Tit.2.9.

Secondly, Obedience to their lawfull commandements: Col.3.22.

Thirdly, Simplicity, and singlenesse of heart, without fraud or colour, seruing truely for conscience sake, rather then for feare, or

wages: Epheſ.6.7.Tit.1.10.Gen.24.32.33.

Fourthly, to bee carefull, diligent, and painefull for their Maiſters good, being thereunto called: Gen.31.38.39.40.41.

Fifthly, to be content with their calling: 1.Cor.7.20.21.22.23.

Sixthly, to ſubmit themſelues to the rebukes, admonitions, and corrections of their Maiſters with all meekneſſe of ſpirit, 1.Pet. 2.13.18.

Seuenthly, Secreſie and counſell keeping, 2.Sam. 16.3.

Eightly, to giue godly example by their Chriſtian ſeruice, to their prophane Maiſters: Titus 2.9.

Vices of Maiſters forbidden.

Firſt, tyranizing ouer their ſeruants, and oppreſſing them with cruell vſage, Exodus 1 & 2 chap.

Secondly, not to inſtruct them in the knowledge of God, and admoniſh to godlineſſe as their brethren in Chriſt, but to reſpect their bodies onely for labour, as they do their beaſts.

Thirdly, to make them inſtruments of their malice, reuenge, or other corrupt luſts: 1.Sam.18.22.&c. 1.Sam.19.11. 1.Sam.28.7. 1.Sam.22.18. 2.Sam.11.4.15.16.17. 2.Sam. 13.28.29. 1.King.21.9.10.11. 2.Chron.24.

20.21. Dan. 3.19.20. Heſt. 3.13. Mar. 6.17.27.

Fourthly, not to reward bountifully, faithfull and good ſervants, Gen. 29.25.26. Gen. 31.7.

Fifthly, after their long ſervice, not to acknowledge their deſerts, but to be diſcontented and frowning, that they might give them nothing: Deut. 15.9.10.

Sixthly, to rebuke and chaſten them ſeverely in their worldly buſineſſes, but otherwiſe to maintaine, or winke at their folly.

Seuenthly, to ſend away ſeruants, or to ſtop their wages, or not to ſeeke help for them in time of ſickneſſe: Mark. 8.6.

Eightly, to hide the myſteries of Trades from Apprentiſes.

Ninthly, to let them do and ſay what they will, ſo their worke be well done.

Vices of Seruants forbidden.

Firſt, Eye-ſeruice, which is, to ſhew dutifulneſſe outwardly, eſpcially in their Maiſters preſence, but not in ſingleneſſe of heart, nor of conſcience, Coloſſ. 3.22. Epheſ. 6.5.6. Tit. 2.9.

Secondly, anſwering againe when they are reproued, Tit. 2.9.

Thirdly, filching, picking, and conueying away of their maiſters goods, by themſelues, or through the enticements of theeuiſh neighbours:

bours: Tit.2.10. Philemon 11.

Fourthly, to refuse ꝑ authority & correction of their Maisters: Gen.16.6. Philem. Onesim.

Fifthly, by negligence to become vnprofitable drones in their maisters seruice.

Sixthly, to serue for wages rather then for conscience sake, and for feare of punishment rather then for loue of God: Rom.13.5.

Seuenthly, to discouer their Maisters infirmities, or to hinder them any way in goods, or good name: 2.Sam.16.3.

Eighthly, to giue aduantage to their Maisters aduersaries, through discouery of their counsell, which is treacherie: Math.26. Iudas.

Ninthly, not to maintain the good name of their Maisters being wrongfully ill spoken of.

Tenthly, not to crosse & hinder the mischieuous purposes of wicked maisters to their power lawfully: 2.Sam.17.7. ad 15.1.Sam.20.38

Eleuenthly, to flatter, and further their maisters in wickednesse for hope of preferment, as Sauls followers did.

Twelfthly, to tell lyes & tales of any in the family, or of others to their Maisters, to make discord betweene man and wife, & neighbors.

Thirtenthly, to obey their Maisters wicked commandements: 1.Sam.22.18. Doeg.

Duties of Husbands towards their Wiues.

First, to loue their wiues as their owne selues:

selues: Ephes. 5.25. Coloss. 3.19.

Secondly, to reioyce and delight in their loue in ẏ Lo:d, which are ẏ causes of chastity, patience, & agreement: Pro. 5.18. Pro. 19.20.

Thirdly, faithfulnesse in regard of body and goods.

It stands in two things.

1 In fo:saking all others and lining onely with her, to her, and fo: her, in the Lo:d: Gen. 2.24. Pro. 5.9.10.11.

2 In pr:ouiding fo: her, and maintaining her without fraud accoording to his state: 1. Tim. 5.8.

Fourthly, to edifie his wife by instruction, and good example: 1. Cor. 14.35.

Fifthly, to gouerne and serue his wife, as the head doth the body: 1. Cor. 7.3.4.5. 1. Cor. 11.12.

Sixthly, to dwell with her accoording to knowledge: 1. Pet. 3.7.

It standeth in three things.

1 In couering her infirmities, by honouring her as ẏ weaker vessell: 1. Cor. 12.23, &c.

2 In accompting her his equall in Chri:st, who regardeth neither seres, no: persones.

3 In discreet behauiour, that hee bee not hated no: despised, but feared and reuerenced: 1. Tim. 4.12.

Seuenthly, to loue his wiues kinsfolkes.

Duties

Duties of Wiues.

Firſt, to bee ſubiect and obedient to their husbands: 1.Pet.3.1.Col.3.18.Eph.5.21.22.24.1.Pet.3.6.1.Cor.11.7.

Secondly, to feare their husbands, Epheſ. 5.33.1.Pet.3.2.

It ſtandeth in two things.

1 In loue: Tit.2.4.

2 In reuerence.

Thirdly, faithfulneſſe in regard of body and goods, Pſal.45.11.12.

It ſtands in two things.

1 In forſaking all other, and liuing onely with him, to him, and for him, in the Lord: Pſal. 45.11.12.

2 In helping to maintaine and increaſe his eſtate.

This helping ſtands in three things.

1 In keeping at home, Titus 2.5. 1.Tim. 5.13.

2 In good huſwifrie: Pro.31.

3 In meane and decent apparell, 1.Tim. 2.9.10. 1.Pet.3.3.4.5.

This meane ſtands in two things.

1 In comelineſſe, not in coſtlineſſe: 1.Tim.2.10.

2 In the modeſt, and chaſte faſhion of it: 1.Pet.3.3. Eſay 3.16.

Fourthly, Silence: 1.Tim.5.13.1.Tim.2. 11.12.

Fifthly,

Fifthly, to giue example of Christian conuersation: 1.Pet.3.1. 1.Sam.25.3.

Sixthly, to loue their husbands kindly like.

Vices of Husbands forbidden.

First, to vse their wiues but as seruants for their worke, as many inhumane niggards doe.

Secondly, to preferre their seruants before their wiues, as many lewd worldlings do.

Thirdly, to preferre riotous, wanton and vnthrifty company before hers at home.

Fourthly, iealousie: Pro.6.34.

Fifthly, froward, testy, and lumpish behauiour towards her: 1.Sam.25.3.

Sixthly, light, vaine, and foolish behauiour, which breedes contempt, and shakes off the yoake of obedience.

Seuenthly, indiscreet gouerning of her.

It stands in foure things.

1 In despising the counsell of a wise and vertuous wife, which is sometimes of better gouernment then the husband: 1.Sam.25.11.

2 In being led by a foolish, malicious, or wicked wife, and to giue too much eare to her words: 1.King.21.

3 To deprive a good wife of conuenient maintenance, Christian recreations and delights.

4 In giuing too much liberty to an idle, wanton,

wanton, or gadding huſwife.

Eightly, to deſpiſe his wiues kinſfolkes.

Vices of Wiues forbidden.

Firſt, to deſpiſe their huſbands: 2. Sam. 6. 16. 23.

Secondly, diſobedience to their huſbands: Heſt. 1.

Thirdly, vnreuerent behauiour towards their huſbands: theſe are the vices of proud ſtomachfull huſwiues.

Fourthly, idleneſſe and waſtfulneſſe, 1. Tim. 5. 13. 1. Tim. 2. 9.

Fifthly, Prattling and gadding abroad: Pro. 7. 11.

Sixthly, Scoulding and babling: Eccleſiaſticus 26. 28.

Seuenthly, contention and brawling: Prou. 21. 19.

Eightly, Iealouſie.

Ninthly, contempt of her huſbands kinſfolkes.

Duties of Magiſtrates towards their Subiects.

Firſt, hee muſt reade in the booke of God continually, that hee may learne to feare God and keepe his Lawes: Deut. 17. 18. 19. 20.

Secondly, to maintaine and confirme the true

true worship of God: 1.Tim.2.2.

Thirdly, to roote out Idolatry and false worship to his vttermost power: 2.King. 18. & cap. 23.

Fourthly, by his wisedome, strength, and goods to promote the Ministery of the Word: Esay 49.23.

Fifthly, to do iustice and iudgement: which standeth.

1 In punishing of euill doers.

2 In protecting, and rewarding the godly.

3 In deliuering the afflicted from his enemies.

4 In relieuing, and succouring the Orphanes, and helpelesse.

5 In defending the good cause of the poore.

6 In preseruing and maintaining peace.

7 In protecting the Church & Commonwealth by force of Armes, if need require.

8 In punishing the breakers of Gods Law, without respect of persons.

9 In making good lawes, for the establishing and preseruing of religion and peace.

10 In reforming corrupt members, and taking away the causes of corruption: as Stewes, houses of filthinesse, disordered Alehouses, Tauernes, &c. Iob 29.30. 1.King. 15.8.

11 In cutting off dead members that will not be reformed. The contrary is forbidden.

Duties

Duties of Subiects.

Firſt, inward reuerence, and outward obedience: Rom. 13. Tit. 3. 1.

Secondly, ſubmiſſion to their power in vnlawfull commandements; but not obedience: Actes 4. 19. Dan. 3. 16. 17. Dan. 6. 13.

Thirdly, payment of their dues willingly, and without diſcontentment: Rom. 13. 7. Math. 21. 22. The contrary is forbidden.

Duties of Miniſters to their Pariſhioners.

Firſt, to Preach the word of God ſincerely, and that without reſpect of perſons, Iam. 2. 1. 3. 4. 5. 1. Tim. 5. 21. 1. King. 22. 13. 14. Pro. 28. 21. Rom. 10. 12. 13. Actes 10. 34. 1. Sam. 16. 7. Iob 34. 19. Deut. 10. 17.

Secondly, to vſe all diligence in Catechiſing and Preaching: Pro. 27. 23. 1. Pet. 5. 2. Ezech. 33. 2. 3. &c. 2. Tim. 4. 2. 1. Tim. 4. 13.

Thirdly, to teach, exhort, rebuke, with all authoritie, as the Embaſſadors of God: Tit. 2. 15. 1. Tim. 1. 20. Tit. 1. 13.

Fourthly, to ſet forth the authority and power of God ouer mens conſciences, not their owne: 1. Pet. 4. 11. 1. Pet. 5. 3. 2. Cor. 4. 5. Ezech. 3. 1. 17. Luke 12. 42. 45.

Fifthly, to bee conſtant, bold, and fearleſſe, in the diſcharge of their Calling: Reu. 2. 3.

Ephes.

Ephe.6.19. 2.Cor.5.6. Ier.1.17.18.

Sixthly, to beate downe the pride of sinners, to raise vp the humble that sorrow for sinne, to comfort the afflicted in mind, and to beare with the weake: Ier.1.10 2.Cor.10. 4.5.6. Heb.4.12. Esay 61.1.2.3. Rom.15.1. 1.Thess.5.14. 1.Cor.9.22. 1.Cor.8.9.10.11.

Seuenthly, to approue themselues to God in the sincere and vnpartiall application of his Word: 2.Tim.2.15. 1.Cor.9.22. Acts 20. 20.21.22.26.27.

Eightly, to giue ensample of Christian conuersation to their Flocke: 1.Cor.11.1. 2.Thess.11.9. 1.Tim.4.12. 2.Tim.12.22. 1.Tim.3.2.to 8.

Ninthly, to pray feruently, to make humble confession, and to giue hearty thankes to God for himselfe and his people: 1.Sam.7.8. 9. 1.Tim.2.1.2. 1.Sam.12.23. Rom.1.9. Epes.1.16.to 20. chap.3.14.to 21. 1.Thess. 3.12.13. Phil.1.9.10.11. Colos.1.9.to 13. 2.Thess.2.16.17. 1.Thess.5.23. Phil.1.4.

Duties of Parishioners to their Ministers.

First, to maintaine him, to their power, according to his calling: 1.Cor.9.7.8.9.10. 11.2.Cor.9.6.7.Phil.4.10.16.18. 2.Cor.8.2. 3.4. 1.Tim.5.17.Gal.6.6. Luke 8.3.Actes 4. 34.35. Gal.4.15.

Secondly, to honour him according to his Calling, that is, as an Embassadour of God for their good: 1.Tim.5.17. 1.Cor.4.1. Gal. 4.14. Reu.2.1. 1.Tim.3.1. Ephes.6.20.

Thirdly, to be obedient to them, as to their spirituall Captaines and Fathers in Christ: Heb.13.17. Ecclesiasticus 23.2. 1.Thess.5.12. 13. 1.Cor. 16. 16. 2.Cor.2.9. 2.Cor. 7.15. 1.Cor. 4. 15. 16. 1.Cor. 3. 2. 2.Ioh. 5. 21. Phil.10. Gal.4.19. 2.King.2.12. 2.King.13. 14. Math.2.6. 1.Thess.1.6.chap.2.11.

Fourthly, to pray for him: Col.4.3. 2.Thess. 3.1. Ephes.6.19. 2.Cor.1.11.

Fifthly, to maintaine him against the wrongs of wicked men: Rom.16.3.4. 2.Tim. 4.16. 1.King.18.4.

Vices of Ministers forbidden.

First, to admire mens persons: that is, to esteeme according to their wisedome, riches, honour, dignity; not according to their vertue and feare of God: Iud.16. 1.King.22. Iam.2. 1. Amos 7.12.13.

Secondly, to make Marchandize of the word of God: Amos 3.11. Esay 56. 11. 2.Pet.2.14. Tit.1.7. 2.Cor.2.17. Rom.16.18. Act.8.18.19.

Thirdly, to flatter men in sin for hope of reward, or for feare of ill will: Rom.16.18. 2.Pet. 2.18. Lamen.2.18. Ezech.22.25. Esay

23.

23.31. Ier.6.14. Mica,2.11. 1.King.22.14. 1.King.18.18. Actes 1.18,9. Actes 7.51.52.

Fourthly, not to labour in the Lords harueſt, but to liue idlely: Eſay 56.10.

Fifthly, to preach of pride and vaineglory, as the falſe Apoſtles did at Corinth, which vſed eloquence of ſpeech, and mans wiſedome to encreaſe pride and contention, but not to edifie.

Vices of Pariſhioners.

Firſt, not to giue their Miniſter ſufficient maintenance according to their abilities: Gal.6.6.

Secondly, Church-robbery, which is to vſe deceit, fraud, and concealement in Tithes paying: Mal.3.8.9.10.11.

Thirdly, to deſpiſe them for their calling, either openly or couertly, which is to deſpiſe Chriſt himſelfe: Math.10.22.40. 2.Tim.1.16. Eſay 28.14. 2.Chron.33.10. Amos 5.10.

Fourthly, to ſcorne, deſpiſe, leaſt at, or to neglect, their admonitions, reproofes, and exhortations: Math.7.6. Prou.15.12. Ezech.33. 30.31.32. Eſay 5.19. 1.Theſſ.4.8. Math.5.22. Actes 2.13. Ioh.7.20. 2.Sam.6.16. Act.26. 24.25. Gen.19.14.

Fifthly, to deuiſe, and to do euill againſt them: 2.Tim.4.14. Ier.18.18. Ier.11.18.19. Math.22.17.18. Pſal.105.15. Math.26.59.

60.&c. Acts 6.11. Acts 13.50. 2.Tim.4.16.10.

Sixthly, to count their labour in the destruction of the kingdome of sin and sathan, and in the building up of the kingdome of Grace, contention: Ier.15.10.

Duties of Equals.

First, to study to bee quiet, and to meddle euery man with his owne businesse: 1.Thess. 4.11.

Secondly, a common Christian care one for another: Phil. 2.4.

Thirdly, euery man to esteeme other better then himselfe: Phil.2.3. Rom.12.10.

Fourthly, to exhort one another in loue: Heb.3.13. 1.Thess.5.11.

Fifthly, to admonish them that are vnruly: 1.Thess. 5.14. Gal.6.1.2.

Sixthly, to be courteous, tender-hearted, and to forgiue one another: Ephes.4. 32. Coloss.3.12.13.

Vices of Equals forbidden.

First, Contentiousnesse, and medling of other mens matters: Prou.6. 19. Phil.2.3. 1.Thess.4.11. 1.Cor.6.7. Pro.26.17.

Secondly, caring for none but themselues through couetousnesse and want of loue: Phil.2.4.

Thirdly,

Thirdly, in publicke busines to aime at their owne profits and vaine-glorie: 1.Thess. 4.6.

Fourthly, slandering, back-biting, and quarrell-picking: Leu.19.16.

Fifthly, not to exhort, admonish, and reproue in loue, them that offend: Leu.19.17.

Sixthly, reuenge and wrong among neighbours: Leuit.19.18. & ver.13. 1.Cor.6.8.

Seuenthly, corrupt communication, and filthy iesting: Ephes.4.29. Ephes.5.4.

Eightly, dissembling, lying, and grippleneſſe in bargaining: 1.Thess.4.6.

A duty towards a mans selfe.

First, A man must preserue and maintaine with modesty, the dignity that is in his owne person: Phil.4.8.

Vices towards a mans selfe.

First, through his naughty behauiour to obscure, and almost extinguish those gifts which God hath giuen him.

Secondly, to bee too wise in his owne conceite: Rom. 12.3.

The sixth Commandement.

Thou shalt do no murther.

The occasion of this Commandement is, our impatiency and vncharitable desire of reuenge.

Sinnes forbidden.

This Commandement in generall forbiddeth all manner of cruelty in thought, word, and deed, against our selues, our neighbour, and the creature.

1 Cruelties against our selues.

I. To carke and care continually for the body, but to neglect the life of the soule, which is soule-murther: Hos. 4.6. Prou. 10.21. Iob 23.12.

II. All Intemperance.

III. Gluttony: Rom. 13.13. Gal. 5.21. Heb. 12.16. Luke 16.

IIII. Drunkennesse: Esay 5.11.12.22. Gal. 5.21. Ioel 1.5. Hab. 2.15. Rom. 13.13. Gen. 9.21.22. Gen. 19.33. 2. Sam. 13.28. 1. King. 16.8.9.10. 1. Sam. 25.36. Pro. 23.29.

V. Keeping

V. Keeping of company with intemperate persons, Math. 24.49. 1. Cor. 5.11.

VI. Excessiue care and toyling for worldly good: Math. 6.25. Prou. 17.32. Eccles. 4.8. Luke 21.34.

VII. Excessiue pensiuenesse, sorrow, griefe, and heauinesse, 1. Thess. 5.16.

VIII. Vnthriftinesse, and improuident care for food and rayment, Eccles. 4.5. 1. Tim. 5.8.

IX. Idlenesse, and slothfulnesse, Pro. 6.6. 11, Ezech. 16.49. Pro. 12.11.

X. Enuy and wrath.

XI. Violent murthering of ones selfe: 1. Sam. 31.4. 2. Sam. 17.23. Math. 27.6.

2 Cruelties against our neighbour.

I. To kill and slay the soule of our neighbour, which is to bee an offence to him in life and doctrine, Math. 18.7.

II. Not to Preach the Word of God being thereunto called, Pro. 29.18. Esay 56.10. Ezech. 3.18.

III. To Preach negligently, Ier. 48.10. Reu. 3.16.

IIII. Hatred of our neighbour in heart, 1. Ioh. 3.15. Leu. 19.17.

V. Vnaduised anger, Math. 5.22. Eph. 4.31. Col. 3.8. Mark. 3.5. Rom. 1.29.

VI. Enuy, Gen. 31.1. Math. 27.15.

Gen.37. 1.Sam.18.8.9. Dan.6.4. 1.Pet.2.1. Gal.5.21. Gen.4.5.

VII. Grudges, Phil. 2. 14. 1.Pet. 4. 9. Wisd.1.11.

VIII. Want of compassion, and sorrow at our neighbours calamities, Amos 6. 5.6. Gen.40.23.

IX. Frowardnesse, when we will not bee reconciled to our neighbours, Rom.1.30.

X. Desire of revenge, Psal.5.6. Rom.12. 17. Pro.20.22.Leu.19.18.

XI. Bitternesse in speaking: Prou.12.18. Epes.4.31.

XII. Reproaches, which is the casting of a mans sins in his teeth which hee hath committed, or obiecting to him his infirmities, Math. 5.22.

XIII. Railing, 2.Sam.16.7.8. 1.Cor.6. 19. chap. 5.11.

XIIII. Contentions; when men striue in speach for superiority: Phil.2.3.Pro.26.21. Pro.6. 19.

XV. Brawling in any conference, Ecclesiasticus 28.11.

XVI. Crying, or loud brawling: Gal.5. 19.Ephes.4.31 Gen. 16.11.

XVII. Complaint to every one, of such as offer vs iniury; Iam.5.9.

XVIII. Cruelty, or hatred in countenance: Gen.4.5.6. Math.27.39.

XIX.

XIX. Cruelty and hatred in gesture, Pro. 6.13. Psal. 35.16.21.

XX. Cruelty and hatred in the eie: Deut. 9. Psal. 35.19. Pro. 10.10. chap. 6.13.

XXI. Cruelty and hatred in humble behauiour, in a sad countenance and ciuill carriage.

XXII. Cruelty and hatred in laughter, iesting, mocking, smiling, scorning: Gen. 21. 9. Gal. 4.29. Gen. 9.22.25. 2. Sam. 6. 20. 23. Iudg. 16.30. 2. Sam. 10.4. 2. King. 2.23. Psal. 35.15.

XXIII. Cruelty and hatred in ciuill countenance, and peaceable words: 2. Sam. 20. 9.10. Math. 26.49.

XXIIII. To fight with, or to beate our neighbour, and to maime his body: Leu. 24. 19.20.

XXV. To procure the death of our neighbour any way, by sword, famine, or poyson: Gen. 4.8.

XXVI. To exercise tyrannous cruelty in inflicting punishments, Deut. 25.3.

XXVII. To take occasion by our neighbours infirmities to vse him discourteously, and to make him our laughing stocke, and taunting recreation: Leu. 19. 14. 2. King. 2. 23. Iudg. 16.25.

XXVIII. To iniure the impotent, the feeble, the poore, the strangers, the fatherlesse,

leſſe, and widowes: Exod.22.21.22.

XXIX. Not to pay the Labourer his hire: Deu.24.14.15.

XXX. Not to reſtore the pledge of the poore: Exod.22.26.27.

XXXI. To withdraw corne from the poore: Pro.11.26. Amos 8.

XXXII. Pardoning of murtherers: Numb. 35.16.33. Math.26.52.

XXXIII. Unskilfull practiſes of Phyſick and Chirurgery for gaine.

XXXIIII. Not to prevent occaſions of murther and death: Deut.22.8.

3 Cruelties againſt the creatures.

I. To kill brutt beaſts rudely in ſports.

II. Inhumane and cruell vſage of them: 2.Tim.3.3.Deut.22.6.7. chap.25.4.

Vertues commanded.

I. In generall to preſerue the life, body, and ſoule of our neighbour to our power.

II. Brotherly compaſſion: Rom. 12.15. Eſay 24.16. Lament.Ier.Rom.9.13. Pſal.119. 136.

III. To help him to our power: Iob 29.15. 2.Cor.8.3.

IIII. To help him willingly, and ſpeedily, if he can: Pro.3.28.

V. Not to ſuffer him to [illegible] to our power:

power: Leuit.19.17. 1.Thess.5.14.

VI. To seeke by all meanes to winne him to the profession of Christian Religion: 1.Cor.10.33. Heb.10.24.

VII. To liue among men without giuing offence: 1.Cor 10.32. 1.Cor.8.13.

VIII. To giue example of godly life to our neighbour, Math.5.16. 1.Pet.3.1.2.

IX. To giue encouragement to them that loue and feare God: Psal.119.63.

X. Vsing of lawfull recreations for the health and strength of our bodies: 2.Sam.1.18. Neh.7.67.

XI. Not to bee angry with our neighbor vpon small and light occasions: Numb.12.3. Pro.9.11.

XII. Neuer to bee angry but vpon most iust cause, that is, when God is dishonoured, Mar.3.5.

XIII. Iust anger of short continuance: Ephes. 4.26.

XIIII. Free forgiuenesse of iniuries: Ephes.4.32. Math.5.24. chap.6.14.15.

XV. To couer our neighbours infirmities: 1.Pet.4.8.

XVI. Departing sometimes from our owne right: Math.17.25.26.

XVII. Ouercomming euill with goodnesse: Rom.12.21.

XVIII. Seeking peace with all as much

much as may be: 1. Pet. 3. 11.

XIX. Courteous answeres: Pro. 15. 1.

XX. To passe by many infirmities of men, in their deeds and words: Pro. 19. 11.

XXI. To take euery thing, if it be possible, in the best part: 1. Cor. 13. 5. Rom. 1. 29.

XXII. To minister food and rayment to the needy: Math. 25. 41. 42.

XXIII. To defend, and helpe our neighbour being in danger: 1. Ioh. 3. 16.

XXIIII. Not to gleane the corne from the poore, after reaping.

The seuenth Commandement.

Thou shalt not commit adultery.

The occasion of the seuenth Commandement is our lustfull and fleshly nature.

Sinnes forbidden.

I. In generall all vnchaste behauiour in word, and deed, and all vnchaste thoughts of the heart: Mark. 7. 20. 21. 1. Cor. 7. 34.

II. The euill concupiscence of the flesh: Math. 5. 28. Col. 3. 5. Pro. 7. 25. chap. 6. 25.

III. Burning in the flesh; i. the inward heat

heat of lust, whereby all godly motions of the heart are ouer-whelmed and burnt vp with contrary fire: 1.Cor.7.9.

IIII. Strange pleasures with beasts: Leu.18.23.

V. Carnall pleasures with euill spirits.

VI. Buggery, or Sodomy, which is abhomination with one of the same sexe: Leu. 18.22.Rom.1.26.27. 1.Cor.6.9.

VII. Mastupration, which is fleshly pleasure with ones selfe, it is like Onans sinne: Gen.38.

VIII. Incest, which is carnall pleasure with one of neere alliance and mariage within the degrees forbidden: Leu.18. 1.Cor.5.1. Math.14.3.4. 2.Sam.13.14.

IX. Banishment, Gen. 34.1.2. 2.Sam. 13.14.

X. Polygamie, which is to haue two, or moe wiues: 1.Cor.7.2. Gen.2.14.chap.4.19.

XI. Enticing and stealing of Virgines.

XII. Mariage with one vnlawfully diuorced, Mat.19.8.9.

XIII. Abuse of mariage: Leu.20.18.

XIIII. Fornication, Deut. 22. 28. 1.Cor.10.8. chap.6.9. chap.5.11. Ephe.5.3. 1.Cor.6.18.

XV. Whoredoms or strewes: Deut.23.17. Ier.5.7. Heb.13.4.Ephes.5.5.

XVI. Adultery: Deut.22.22.23. Ier.5.7. 8.9.

8.9. Heb.13.4. Prou.6.30.31.32.33. Prou.7. 17.18. Reu.21.8.

XVII. Bawdy iests, vncleane, rotten, and vnsauory speeches: 1.Cor.15.33. Ephes. 4.29. chap. 5.3.4. 1.Tim.5.13. Math.12.36. Col.4.6.

XVIII. To haue fellowship or familiarity with vncleane persons: Ephes. 5.7.11. Psal.1.1.

XIX. Wantonnes, or effeminate life, when one seeketh occasions to stirre vp lust: Gal.5.19. 1.Cor.6.9.

XX. All occasions and temptations to Whoredome and Adultery: as

1 Adulterous eyes, or wanton lookes: Math.5.28. Prou.6.25. Ecclesiasticus 25.23. chap.42.12. Gen.39.7. 2.Sam.11.2.Gen.6.2. 3. 1.Pet.2.14.

2 Naked pictures which are allurements to lust; for sin brought shame, and shame apparell to cover it: Gen.3.7. 1.Thess.5.22.

3 Riotous and wanton apparell: 1.Tim. 2.9. Esay 3.16.17.

4 Pampering of the body with meate, and drinke, which prouoke lust: Rom.13.13. Luk.16.19.

5 Idlenesse: Ezech.16.45.1.Tim.5.12.13.

6 Curiosity, and vanity in strange apparell: Zeph. 1.8.

7 Painting of the face, laying out of the

the haire, curling, crisping, curious binding, and strange attires: 2. King. 9. 30. Pro. 7. 10.

8 Dishonest and alluring speeches: Prou. 6. 24. Prou. 7. 21.

9 Gadding abroad to houses, through the streetes, meetings, and companies to gaze, and to bee gazed on: Prou. 7. 11. 1. Tim. 5. 13. Gen. 34. 1. 2.

10 Squint-lookes, glances, minsing, tripping, ietting, amorous countenances, tinkling, creaking, alluring gestures: Esay 3.

11 Dalliance, courting, and vnseemely companying with women: Pro. 7. 13. 22.

12 Loue-songs, ballads, stage-plaies, and wanton bookes: Eph. 5. 3. 4.

13 Mixt dancing of men and women together: Mark. 6. 22. Iob 21. 11. 12. Gen. 34. 1.

14 Sweet perfumes, and costly smels, vsed for prouocations to vncleannes: Pro. 7. 17. Esay 3. 24.

15 Vnlawfull diuorcement: Math. 5. 32.

16 Light punishment for adultery.

Vertues commanded.

1 In generall, chastity, and purity in soule and body, as much as belongeth to naturall generation: 1. Thess. 3. 4. 5. 1. Cor. 7. 34. 1. Thess. 5. 23.

2 Continuall

II. Continuall exercise of the heart in holy thoughts, and godly meditations: Prou.4. 23. 2.Cor.7.1.

III. Modesty and chastity in the eies: Iob 21.1.

IIII. Chastity of the eares, which is refusing to heare vncleane tealks, and communication, and to reproue them.

V. Chastity of the tongue, which is to speake onely that, which is good to edifie, and to minister grace to the hearers: Eph. 4. 30.

VI. Modesty of the lippes, which is, to speake of those things with shamefastnesse, which nature hath couered, Gen.4.1. 1.Sam. 24.4. Iudg.3.24. Ephes.5.3.4.

VII. Sobriety and temperance in all speeches: Iam.1.19. Mat.12.19. Pro.10.19. chap.7. 11.Gen.24.64. Prou.17.13.

VIII. Modesty in countenance: Gen.24. 64. Pro. 17.13.

IX. Holie comelinesse, and sobriety in apparell: Tit..23. Deut.22.5.

X. Sober, and moderate vse of meats and drinke, that the body may be enabled to do the actions of godlines: Luke 21.34. Prou. 25.20.Prou.25.16.chap.31.4.

XI. Sober, and chaste behauiour of the whole man: 1.Pet.3.2,&c. Ps.119.9. Eccl.41.

XII. Chastity in wedlocke: Heb.13.4. 1.Cor.7.5.Rom.13.4.

XIII. All meanes that preserue chastity, which are principally fiue,

1 Marriage, where the gift of continency is not giuen; Heb.13.4. 1.Cor. 7.9.

2 Fasting: 1.Cor.9.27.

3 Prayer.

4 The fellowship, and company of the faithfull: 2.Tim.2.22. Pro.13.20. Psal.1.1. Ephes.5.3.4.5.

5 Labour and trauaile in a Calling allowed of God; Rom.13.14. 1.Tim.5.13.

The eighth Commandement.

Thou shalt not steale.

The occasion of the eighth Commandement is our couetous nature, discontent euer with our present estate.

Sinnes forbidden.

I. Hindering, or diminishing our neighbours goods by any meanes, in thought, word, or deed.

II. Couetousnesse, which is the theft of the heart; 1.Tim.6.2.Ioh.12.6.Esay 5.8.

20 Signes of a couetous heart.

1 An eager and sharpe desire of getting: Eccles.4.8.

2 A pinching and niggardly keeping of them, either from himselfe, or others: Eccles. 4.8. 1.Sam 25.Pro.27.20.

3 Neglect of holy duties, the whole man being taken vp with worldly cares and busnesses: Ps.4.6.

4 The couetous man trusteth in his goods as though his life were vpheld by them, therefore in the losse of them he is ouerwhelmed with griefe and sorrow, and oftentimes maketh away himselfe in despaire: Luke 12.15.19.

5 A cold affection and dead heart to the word of God: Luke 8.14.

6 They are for the most part priuy mockers, or open scorners of zealous Ministers, and religious people: Luke 16.14.

7 Their talke is of worldly things alway, wherein they can say much, but in heauenly things nothing or little, and that formally, and hystorically; Psal.4.6. 2.Tim.4.10.

8 He is like a beare, or some vgly beast going through the streetes, hauing all mouthes and eyes of man, and beast, set against him Hab. 2.6.7.

9 He wants the inward peace of conscience: Esay 57.17.

10 He

10 He is broken with cares, sorrowes, feares, fretting and chafing, falling into diuers temptations, and snares of the deuill: 1.Tim.6.9.10.

11 He will not let to doe much hurt, to gaine himselfe a little.

12 He will not loose a peny to gaine his friend a thousand: 1.Sam.25.

13 He is cruell and tyrannous, where he can ouermatch, otherwise he loues no doubtfull suites.

14 He hates prodigall and dissolute persones, because he thinkes they hate him, and loue him as Lyons do their prey.

15 He loues a poore man, that is driuen through need to make vnprofitable bargaines, but he cannot abide a beggar: Luk.16.20.21. 1.Sam.25.10.11.

16 He is an idolatour, for he giues his body and soule, with all the members and faculties thereof, night and day to worldly goods: Ephe.5.5. 1.Tim.6.17. Coloss.3.5. Hereof the Apostle warneth all Churches, 1.Cor.6.9.10. Gal.5.19.20.21. Ephes.5.5. Phil.3.10. Coloss.3.5. 1.Thess.2.5. 1.Tim.6.7.8.17.

17 He is base and proud: 1.Sam.25.10.

18 Hee enuies both others and himselfe; Eccles.2.26. & chap.6.2.

19 He neuer doth good willingly: Eccl.14.7.

20 God diuideth him, and ſcattereth him abroad; that is, his goods to others, his body to the graue, and that often in the midſt of his daies, and his ſoule to hell: Ier.17.11.13. Pſal.37.10. Pſal.73.17.18. Luke 12.19.20.

III. All fraud in ſelling, to ſell the bad for good: Amos 8.4.6.

IIII. To vſe deceitfull words in buying, by diſcommending a thing againſt our knowledge and conſcience: Pro.20.14.

V. All deceit in falſe weights, meaſures, colours, ſhadowes, lights: Deut.25.13.14.15.16. Pro.20.23. Leut.35.36.

VI. All ſecret practiſes of Ingroſſers and Monopoliſts: viz. ſuch as ſtore vp all goods of one kind, to ſell the ſame at what rate they liſt: Neh.5.7.8.

VII. All fraud, and vnmercifulneſſe in letting houſe, land, beaſts, as by racking rents, and ouer-prizing euery thing, to raiſe, and increaſe the hire without compaſſion on the poore: Eſay 3.15.16. Amos 8.6. Mica, 3.2.3.

VIII. Engroſſing of Grounds, or Farmes, which is to hire them of the owners, and to let the ſame vnmercifully to their neighbours: Neh.5.7.8. Amos 8.

IX. To with-hold the ſale of corne till the poorer ſort bee ſpent, that they may ſell the dearer. This is the common thrifty conſpiracy

racy of churles against the poore: Amos 8.

X. All cunning and secret practises to enhaunce the price of things.

XI. To hire vp all from the poore to make them our seruants, and slaues: Neh. 5.

XII. Concealement of lands and abilities, that the poore may bee ouerburthened in all manner of charges, which our selues might easily beare.

XIII. Wastefull spending, and prodigall giuing away of our patrimony, or substance, without respect in what measure, to whom, and when: Psal. 112. 5.

XIIII. To bee liberall on the purses and goods of other men, to keepe countenance and credite, to get fauour, and to seeme bountifull: Ephes. 4. 28.

XV. Wirt Bellements, viz: to ioyne a necessary and a voluntary sellement together, that the meaner sort may be compelled to pay for the profite and lust of some few. A wicked theft lately come in vse.

XVI. All kinds of couſenage, and dissimulation in bargaining: Pro. 21. 6.

XVII. To oppresse our neighbour so in bargaining, as that he can neither gaine, nor saue by vs.

XVIII. To cause our neighbour to pay for his necessity, besides the worth of the thing, which is to tread on him that fals:

whereas we should relieue and help him: This is a most biting vsury.

XIX. Not to giue a man the worth of a thing, because need compelleth him to sell it. Many secret theeues lie in waite for such preyes: The poore must buy deere of, and sell cheap to the Churle; but the Churle will sell deere to, and buy cheap of the poore.

XX. Lending of mony, or any thing else, without regard to the estate, quality, or good of the borrower, vpon bond to repay the principall with some aduantage, which is properly called vsury.

Rules for lending.

1 That which we may spare we must lend freely to any that need our helpe, for they deserue more at our hands, then wee doe at Gods, Luke 6.35. Eccles. 11.1. yet with discretion and iudgement, Psal. 112.5. Pro. 17.8. chap. 20.16.

2 Wee must lend freely to the poore, that which we can hardly spare, without respect to their desart, Luke 14.

3 Wee must lend, and giue to the godly and religious beyond our ability in their necessity, and that freely; 1. King. 17.15. 2. Cor. 8.3.4.

4 If lending be to our owne hinderance, and for the suttherance of the borrower, wee may

may require ỳ principall with reasonable advantage, being of equall or better ability.

XXI. To borrow on vsury, not for need so much, as from a couetous desire of purchasing, and buying vp all commodities.

XXII. To borrow on vsury to conceale our wealth, and that others may not borrow of vs.

XXIII. To borrow at all on vsury: Ier. 15. 10.

XXIIII. Peruerting of iustice in Courts for filthy lucre: Deut. 16. 18. Pro. 21. 7. Esay 1. 23.

XXV. Respect of persons, more then of the cause in iudgement: Deut. 16. 18. Ex. 23. 6. Esay 1. 23.

XXVI. To patronize a knowne euill cause for filthy lucre; Ex. 23. 8. Esay 1. 23.

XXVII. Delaies in Courts of Iustice to the impouerishing of our neighbour.

XXVIII. Vnaduised suretiship: Pro. 27. 13. Pro. 20. 16.

XXIX. All secret foulenesse of disordered people, ỳ liue by idle, vaine, vnseemely sports and games, in play-houses, dicing, dancing, tabling-houses, cockpits, beare-baiting places, such for the most part maintaine this kind of life by vnlawfull meanes: Gen. 3. 19. Eph. 4. 28. Pro. 21. 17.

XXX. To liue by magicall Arts, sorcery,

iugling, ignorant profession of Phisicke and Chirurgery for gaine.

XXXI. To become bankrupt, that thou maist bee inriched by the damages and goods of other men.

XXXII. Idlenes, which is against Gods generall decree: Gen.3.9. Eze.16.4.6.2. Thess. 3.10. Pro.6.6. Eccles.4.5. Pro.23.21.

XXXIII. The profession of beggery: as begging Friers in the Romish Church, and all wanderers contrary to the Law.

XXXIIII. The Profession of Roguery, of which sort are all counterfeit Schollers, sea-faring men counterfeiting losses, counterfeit Proctors, procurers, Patent-gatherers, counterfeit Collectors for gaoles, prisons, or hospitals; Fencers, Beare-wards, wandring Players, Pinkrels, Tinkers, petty-wandring Chapmen, Egyptians, sturdy and stout loyterers, which will not worke for lawfull wages, but either beg, or liue by gaming, Ale-house-haunting, or pilfring: Act.4. Stat. Anno. Eliz.39.

XXXV. Remoning of Land-markes, or any Ground markes whatsoeuer, which is accursed theft: Deut.27.17. Pro.22.28. Pro. 23.10.11.

XXXVI. Secret Church-robbing, which is priuy conueiance of Church-goods, concealment of Tithes, and all kinde of fraud, whereby

whereby the Ministers liuing is diminished: Rom.2.22. Pro.20.25. Mal.3.8.

XXXVII. All extortion, robbery, oppression, and any practise of theft by sea and land: 1.Cor.6.9. Luke 3.14. 1.Thess.5.3. 6. Zach.5.2.3.

XXXVIII. Wastfull and dissolute mispending of Gods benefites, pride, whoredome, gluttony, drunkennesse, which are causes and effects of theft: Prou.21.17. Prou. 23.21.

XXXIX. To deferre restitution of wrongfully gotten goods: Pro.3.27. Leu.6. 6.7.8.

XL. To conspire with a thiefe in giuing him counsell, or concealing his fact: Prou. 29. 24. Psal. 50. 18.21.

XLI. Not to restore the pledge of the poore in due time: Exod.22.26. Deut.24.12. Ezech.18.7.

XLII. Not to restore things found: Leu. 6.4.

XLIII. To borrow, and not to pay againe: Psal.37.21. Prou.3.28.

XLIIII. To take that in pledge wherewith a poore man getteth his liuing: Leuit. 24.6.

XLV. To defraud the Labourer of his hire: Leu.5.4. Leu.24.15.

XLVI. Unmercifull exaction of bonds forfeited:

forfeited: Esay 58.3.

XLVII. Disquieting, or hindering of our neighbour in suites of Law for trifles, and not seeing or refusing reconciliation for greater matters: 1.Cor.6.5.6.7. Math.5.39. 40.41.

XLVIII. Wearying of our neighbours with many suites and delaies, to enforce him to forgo his right.

XLIX. Not to give, lend, nor let to the poore, but rather to take, or hire from them, because they are evill: Such a one counts himselfe in the number of Gods hang-men, viz. of the devill and the wicked: Math.18.23. to the end.

L. Not to give, lend, nor let to the poore, but to take and hire all from them, by enhaunsing the prices, to make them our servants, and to keepe them under, because they would keepe vs under. These have the tyrannous, and cruell hearts of Pharaoh, Ex.1.

Vertues commanded.

I. Contentednesse with our estate, with that portion which the Lord hath given; which is wrought in our hearts by faith on Gods providence; Heb.13.5. Iosh.1.9. Phil.4. 11. 1.Tim.6.6.

II. Thankfulnesse toward God for that we have, without murmuring, seeing we de-

serve

ſerue no good thing, Gen. 28. 20. 21. Gen. 32. 10. Pſal. 86. 12. 13.

III. Quieting, comforting, and reſting our hearts on the promiſes of God, though wee bee in preſent want: Geneſis 28. 12. 13. 14. 15.

IIII. Labour and trauaile in a lawfull Calling: Gen. 3. 19. 1. Tim. 5. 8. 2. Theſſ. 3. 10. Epheſ. 4. 28.

V. Thriftineſſe in keeping, and diſcreet ſpending of that which is lawfully gotten: Pro. 21. 20. chap. 5. 15. 16. 17. chap. 21. 5. 17.

VI. Harmeleſſe ſimplicity in all affaires, and ſpeaking of the truth from the heart, Pſal. 15. 2. 3.

VII. Juſtice and equity, Mat. 7. 12. chap. 5. 20. Pſal. 37. 31. 32. 38.

VIII. Liberality towards our ſelues and others: Eccleſ. 5. 17. 1 Tim. 6. 17. 2. Cor. 9. 6. Pſal. 37. 21. Deut. 15. 11.

IX. Mercifulneſſe, and compaſſion toward the poore in releiuing and giuing almes: Pſ. 112. 5. 9. Iob 29. 12. Mat. 5. 7. Deut. 15. 11.

X. To lend freely to our diſtreſſed neighbour, according to his neceſſity with wiſedome and deliberation, Deut. 15. 7. 8. 9. Luke 6. 35.

XI. Reſtoring the pledge or pawne of the poore, which he cannot want but to his hinderance, Exod. 22. 26. 27. Deut. 24. 12.

XII.

XII. Restitution of any thing committed to ones safe keeping: Pro. 3. 28. Ex. 22. 7. 8.

XIII. Restitution of that which is found to the true owners thereof: Deut. 22. 1. 2.

XIIII. Restitution of goods gotten by any manner of stealth, iniury, iniustice, forged cauillation, fraud, deceitfull bargaining, couetousnesse, oppression, bribery in suites, concealements, vsury, extortion, lying, falsswearing, dissembling, &c. 1. Sam. 12. 3. Luke 19. 8. Neh. 5.

Reasons for Restitution.

1 Such persons as restore not, are altogether vnmeete to serue or worship God, either to pray, or to receiue the Sacraments: Leu. 6. 3. 4. 5. 6. 7. Math. 5. 23. 24. Numb. 5. 6. 7.

2 All their outward exercises of religion are abhominable: Esay 1. 12. 13. 14.

3 He that restores not shall die in his sin: Exech. 18. 13. 16.

XV. The son must restore goods wrongfully gotten by his father, if he know it: Ezech. 18. 14. Luke 19. 8. Pro. 28. 8.

XVI. Tryall of controuersies for goods and lands in Courts of iustice, for the maintaining of equity, and right, and that euery man may possesse his owne: Ex. 18. 25. 26.

XVII. Restitution of goods wrongfully taken from the Church.

XVIII. In buying, selling, letting, and hyring

hiring of Farmes, Tenements, and Lands, in Marchandize and all manner of commodities men must euen the price to the thing, and that is when the profite of the buyer is regarded as well as the gaine of the seller: Leu.25.14. Math.7.12.

XIX. To sell good for good, meane for meane, bad for bad: Amos 8.6.

XX. To make sale of such things as are in their kind good and profitable.

XXI. To vse iust waights, and measures: Deut.25.13. Ezech.55.10. Mica 6.11.

XXII. To pay the appointed hire, and to make the thing good also, if harme come to it through our default: Ex.22.14.15.

XXIII. To become surety for men that are honest, and very well knowne, and that warily, and with much deliberation: Pro.11.15. chap.17.18.

XXIIII. To performe all iust couenants and promises though they bee to our hinderance: Psal.15.4. Pro.25.14. Iudg.1.24.

XXV. To sue our neighbour at the Law being thereto compelled, not willingly, and for matters of importance, that otherwise cannot be decided, being euer mindefull of the Law of charitie: 1.Cor.6.7.

The ninth Commandement.

Thou shalt not beare false witnesse against thy neighbour.

The occasion of the ninth Commandement is our seditious nature.

Sinnes forbidden.

I. In generall to diminish the good name of our neighbour, whether he bee friend or foe, knowne or vnknowne.

II. Enuy, Gen.31.1. Dan.6.4. Math.27.18.1.Pet.2.1.

III. Disdaine, Math.21.15. It is to contemne, and to haue a base conceit of the worthinesse of another man.

IIII. Desire of vaine-glory, which is to seeke for the approbation and iudgement of men, but not of God, nor a good conscience, Ioh.5.44. Ioh.12.43. 2.Cor.12.6.7. Gal.5.26.

V. To seeke base, and shamefull vaine-glory by disgracing and vilifying other mens gifts.

VI.

VI. Euill ſuſpitions: 1.Sam.17.28.Actes 28.4.

VII. Hard cenſures and ſiniſter iudgements of our neighbours; that is, priuate, reproachfull, and ſlanderous.

They are made two waies.

1 When a good, or indifferent action is conſtrued to the worſt part.

2 When a light offence is made heynous through ill will, without deſire to amend, or to couer the ſame. Actes 2.13. 14. 15. 1.Sam.1.13.

Three kinds of cenſures, and iudgements not forbidden.

1 The Miniſtery of the Goſpell, which iudgeth and reproueth ſinne.

2 The iudgement of the Magiſtrate.

3 The iudgement of a friend admoniſhing vs.

VIII. Reuealing of ſecrets to the diſgrace of our neighbour: 1.Pet.4.8. Pro.11.12. Gen.9.25.Pro.13.5.

IX. Fooliſh teaſting to the diſgrace of other men, Gen.21.2.Sam.6.23.

X. Tauelling, which is to declare the bare words of our neighbour, and not the ſenſe and meaning, Mat.26.59.60.61. Ioh.2.19.

XI. All lyes in words, deeds, and concealing of the truth, Leu. 19. 11. Pſal. 5. 6. Prou.19.5. Epheſ.4.25.Reu. 21. 8. chap. 22. 15.

15. Psal. 15. 2. Psal. 52. 3. 4. 5. Psal. 35. 11. Pro. 13. 5.

XII. Slandering and cauelling, which is to walke about, seeking all occassions to broach a false report, intending thereby maliciously the hurt of any man: Pro. 13. 5. hereof hath the deuill his name.

He is like the deuill in fiue things.

1 In lying; Ioh. 8. 44.

2 In working secretly: Psal. 101. 6.

3 In using soft words full of deceit: Psal. 52. 5. Psal. 41. 6. Psal. 38. 12. Psal. 36. 3. Psal. 28. 3. Pro. 20. 19.

4 In malicious accusation: Reu. 12. 10.

5 In sparing none that hee can secretly wound for his owne aduantage: Psal. 50. 19. 20. Doeg, Siba, &c. Pro. 20. 19.

XIII. Dissimulation, which is the counterfeit shew of a thing which in heart we neither meane, nor entend: 2. Sam. 13. 22 to 28. 1. Pet. 2. 1.

XIIII. Whispering: Rom. 1. 29. Ps. 41. 7. Whisperers and close persons for the most part, are neither true, nor honest, therefore they seeke corners, and loue darkenes.

XV. Tale-bearing: Leu. 19. 16. Eze. 22. 9.

Tale-carryers come of sundry fashions.

1. Some come whispering or iesting in secret

secret to the disgrace of others: Gen. 9. 20. 2.Cor.12.20. Pro.26.20.21.

2 Some come glosing, and peruerting the words of men: Math.26.61. 1.Tim.5.13.

XVI. Entertaining of Tale-bearers, Lyars and slanderers: Psal.101.10. Exod.23.1. Pro.17 4.chap.25.23. 1.Sam.24.10.

XVII. To giue in false euidence in the place of iustice against any man: Deut.19.16. 17.18.19.21. Pro.19.5. 1.King.21.13. Math. 26.60. Act.6.11. Pro.25.18.

XVIII. To pronounce vniust sentence in iudgement: 1.King.21.12.13.

XIX. To giue sentence vpon the testimony of one witnesse: Deut. 17.6. Leu.19.15. Deut.19.16.Iob 29.12.

XX. Giuing and receiuing of gifts and bribes, to peruert iudgement, iustice, and equity; Ex.23.6.7.8.

XXI. Openly to raise forged and hurtfull tales, and reports of our neighbour, or priuily to deuise the same: Rom.1.29.30.

XXII. To accuse our neighbour for that which is true, through hatred, and with intent to hurt him: 1.Sam.22.9.10. Ps.52.1.2. 3.4.of Doeg the Edomite.

XXIII. To open and declare our neighbours secrets to any man, especially if he did it of infirmity, Math.18.15 Pro.11.13.

XXIIII. All babling talke, and bitter

wo:ds: Epheſ. 5. 3.4. Ioh.9.34. Gen.19.9.

XXV. Flattery, whereby we p:aiſe our neighbour abone that we ſee in him: Pro.27. 6.14. Act.12.22. 1.Theſſ.2.5. Ier.6.23.14. Rom.16.18. Mica 2.11.

XXVI. Fooliſh, and ouer-confident boaſting: Pro.27.1.2.

Vertues commanded.

I. In generall, carefully to p:eſerue the good name, credit, and eſtimation of our neighbour.

II. To haue a religious care fo: getting, and keeping a good repo:t of our ſelues: Phil. 4.8. Pro.22.1.chap.15.30.Eccleſ.7.3.Pſ.112. 6. Pro.10.7.

A good name is gotten foure waies.

1 If we ſeek the kingdome of God abone all things, by repentance from dead wo:kes, and following after righteouſneſſe: Pro.10.7. Mark.14.9.

2 If we haue a care to ſpeake well, and iudge well of others: Mat.7.2.Eccleſ.7.23.24.

3 If we abſtaine from all kind of wickednes; fo: one vice doth obſcure and darken a mans good name: Eccleſ.10.1.

4 If in all things wee ſeeke the glo:y of God onely, and not our owne: Math.6.5.6.

III. A reioycing fo: the good eſtimation and

and credite of our neighbour: Gal. 5. 21. Rom. 1. 8.

IIII. Willingly to acknowledge the goodnesse we see in any man whatsoeuer, and onely to speake of the same: Tit. 3. 2.

V. Desire to receiue and beleeue reports of our neighbours good: Actes 16. 1. 2. 3. 2. Chron. 25. 2. chap. 27. 2.

VI. To enterpret a doubtfull euill to the better part: 1. Cor. 13. 5. Gen. 37. 31. 32. 33.

VII. To reiect euill reports, running among the common people, through whispering tale-bearers: Psal. 15. 3. Pro. 25. 23.

VIII. To couer the infirmities of our neighbours: Pro. 10. 12. Math. 1. 19.

IX. To be euer plaine and simple, without colour or fraud in any matter: 2. Cor. 1. 12. Gen. 25. 27.

X. To speake the truth in all affaires and occasions of life, especially when we are called into the place of iudgement and iustice, which is a figure of Gods Throne in heauen; Zach. 8. 16. 17.

The tenth Commandement.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

The occasion of the tenth Commandement is the frailty of our nature, which intermitteth the worke of the Holy Ghost by sinfull fantasies.

Sinnes forbidden.

I. In generall concupiscence, which is our vncleane and accursed nature, which is enmity against God and against our neighbour: Ephes. 2.3. Iob 14.4. Iob 15.14.15.16. Psal. 51.5. Rom. 7.18. Iam. 1.14.

II. Euery suddaine thought and passion of the heart springing out of the bitter roote of concupiscence: Gen. 6.5. Ier. 17.9. Act. 8.21. 22. Gal. 5.17.

III. To giue the least entertainment to

to Sathans suggestions: Iam.4.7.

IIII. The least thought and motion that inueigleth and tickleth the heart, with or without consent of the will.

Two signes hereof.

1 Roving and generall wishes, and desires of the heart, arising from discontentednesse, and tending to our neighbours hurt: as, if I had but this or that, &c.

2 Particular wishes and desires: as, I would such an house were mine, such a living, such a thing, &c.

V. All vnchaste dreames arising from concupisence.

Vertues commanded.

I. A pure heart towards our neighbour: 1.Tim. 1.5.

II. Holy thoughts and motions of the Spirit: 1.Thess.5.23.Eph.4.23.

III. A conflict, or warfare, against the euill affections, and lusts of the flesh: Rom.7. 22.23.24. 2.Cor.12.7.8.9.

Rom. 7. 7.

I knew not sinne but by the Law; for I had not knowne lust, except the Law had said, thou shalt not lust.Exod.20.17.

9 I was once aliue without the Law, but when the Commandement came ſinne reuiued.

14 For the Law is ſpirituall, but I am carnall ſold vnder ſinne.

24 O wretched man that I am, who ſhall deliuer mee from the body of this death?

PSAL. 119. 9.

Wherewithall ſhall a yong man cleanſe his way? euen by ruling himſelfe after thy Word,

A Prayer for any priuate *Person.*

MOST mighty God, and in Iesus Christ my most louing Father, and mercifull Sauiour, I being one of the meaneſt of thy ſeruants, and vnworthy of the leaſt of all thy mercies, do acknowledge and confeſſe thy great goodneſſe and bounty towards mee, in that thou haſt from my birth till this preſent, powerfully preſerued mee, graciouſly ſuſteyned mee, and mercifully prouided all things needfull for my ſoule and body, as well as for thy deereſt children. Thou mightſt haue made mee a ſerpent, hatefull and loathſome to all thy creatures. Thou mightſt haue vtterly taken from mee the ſpirit of wiſedome, vnderſtanding,

and knowledge, and giuen me vp into a reprobate minde, and into a fooliſh and corrupt iudgement, to hate the truth and to beleeue lies. Thou mightſt haue taken from me health, ſtrength, and ſoundneſſe of body, and continually haue tormented mee with paines, ſickneſſes, and diſeaſes, and haue faſtened all the ſharpe arrowes of thy wrathfull indignation in my head, heart, liuer, lungs, and other members of my body: Thou mightſt haue depriued me of all the meanes of neceſſary maintenance, and made mee a common reproach and by-word to the moſt abiect and baſeſt people; Yea, thou mightſt with-draw thy preſence from mee, and cauſe the fretting worme of feare, and deſpaire, to gnaw on my heart day and night, giuing mee my portion heere with the wicked, and after death with the damned in hell for euermore. But (louing Father) thy mercy hath beene endleſſe towards mee a wretched ſinner, thou haſt not with-drawne thy louing kindneſſe from mee, but alwaies comforted, and refreſhed mee both in ſoule and body, with all things needfull; thou haſt reioyced my heart with the riches of thy grace; thou haſt meaſurably corrected mee, louingly inſtructed mee, and plentifully offered the meanes of ſaluation vnto mee. And now, moſt gracious God, leaſt I forget thoſe fearefull iudgements oft-times inflicted on thy

deereſt

deereſt children, and deſpiſe theſe heauenly graces, and tender mercies, through the deceitfulneſſe of ſinne, ſathan, and this euill world, thou that openeſt mine eyes from bodily ſleepe of the night, open I beſeech thee alſo the eyes of my minde, enlighten me with the ſauing knowledge of thee, thy bleſſed will and holy waies, that I ſleepe not in death, lighten the heauineſſe of my wordly heart, waken the drowſineſſe of my dul & dead ſpirit, reforme and ſet in order my ſenſuall and earthly affections, take from me this hardneſſe of heart, rebellion of will, fooliſh thoughts, vaine imaginations, ſelfe-loue, pride, frowardneſſe; take from me the way of lying, diſſembling, double-dealing, treachery, flattery, worldly craftineſſe, and all vnlawfull getting.

Conuert, ô Lord, and ſtrengthen my vnbeleeuing, fearefull, and diſtruſtfull heart, that truſting in thee the liuing God, and relying wholly on thy gracious prouidence in the lawfull vſe of ſuch meanes as thou daily offereſt to mee, I may eſcape the ſnares of the deuill, and auoid a ſea of euils, whereinto the men of this world doe plunge themſelues to eternall perdition. O Lord incline my heart to thy Word, and not to couetouſneſſe, cauſe mee to valew the worth thereof aboue gold and ſiluer, and to humble my ſelfe to my Spirituall Paſtors and Teachers, whom thou haſt

ſent

ſent to call mee out of the darkeneſſe of this world into thy maruellous light. Giue mee power and ſtrength to redreſſe my waies according to thy Word, and let not thoſe common ſinnes of preſumption, and carnall ſecurity get the dominion ouer mee: Inable mee in ſome good meaſure to diſcerne the ſpirits of men, and the vaine faſhion of this tranſitory world, that I turne not aſide with the multitude to do euill, but that I may delight in the Saints heere on earth, and ſuch as excell in vertue.

And whereas Satan and his inſtruments are enemies to Chriſtian loue and fellowſhip, giue me wiſedome, ſtrength, and conſtancie, that I neither giue offence vnto them, whereby they ſhould withdraw themſelues from my company, neither yet take offence at their infirmities and imperfections, that I ſhould withdraw my affections from them, to ſort my ſelfe with ſuch as know not thee, feare not thee, and condemne the generation of thy children. Giue me grace to walke warily in theſe latter euill daies; preſerue my going out and comming in this day and euermore, and ſend thy good Angell to guide and protect mee in all my waies. And as, ô Lord, I grow elder in yeares, and euery day draw neerer to my graue; ſo grant that I may grow in knowledge, faith, hope, loue and all vertue, that when

when it shall please thee to call me to giue vp an account of my Stewardship, I may enter into thine euerlasting ioy. Vouchsafe, ô Lord, to bestow and encrease these graces in me, for thy deerely beloued Sons sake, Christ Iesus my Saviour, in whom onely thou art well pleased, to whom with Thee, and the holy Spirit, bee giuen all honour, glory, praise, and thankes-giuing, now and for euer.

Thankes-giuing before Meate.

VVEe thank thée, O heauenly Father, for all thy mercies, and blessings heretofore bestowed vpon vs, and still continued and renewed vnto vs, and especially at this time for these thy good creatures, that of thine owne goodnesse and bounty thou hast ordained and prouided for the maintenance of our bodies, giue them vertue and power to nourish vs, that thereby our strengths being renued, wee may bee made the more fit and able to serue thee in the duties of our Callings, to thy honour and glorie, and to the comfort of our owne soules and consciences, through Iesus Christ our Lord: Amen.

Thankes-

THe God of all glory, and power, who hath created, redeemed, and presently fed vs, bee blessed and praised, now and for euermore, Amen.

God preserue his Church, our King, his Realmes and Dominions, increase in vs a true and liuely faith, continuall peace of conscience, and the comfortable ioy of the Holy Ghost, through Iesus Christ our Lord, Amen.

FINIS.